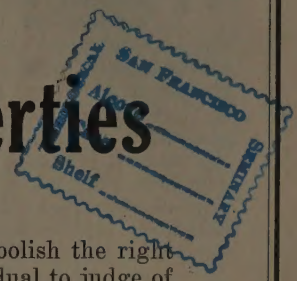
CHRISTIAN STATESMAN

Vol. LXV PITTSBURGH, PA., JULY-AUGUST, 1931 No. 7



The Palladium of All Liberties

> "God alone is Lord of the conscience."
>
> PRESBYTERIAN FORM OF GOVERNMENT

EVERY arch has its key. Every battle line has its Verdun. Every life has its vital center and every sphere of life has its strongholds which protect it. Human liberties are protected by one element of freedom. That palladium of all freedom is the liberty of the individual conscience.

If that is maintained all liberties flourish and freedom comes to its glory. When that is invaded all freedom disappears. No personal, religious or civic freedom is safe when conscience is enslaved by any power.

One of the noblest declarations of Christian thought is this, "God alone is Lord of the conscience and hath left it free from the doctrines and commandments of men which in anything are contrary to the Word of God." So long as that banner is kept aloft God rules all life, and the freedom of his kingdom blesses all life.

Just now the American people have been rudely awakened to the fact that this liberty of conscience for the individual citizen is threatened at least, by making its surrender one of the conditions for becoming a citizen by naturalization. In the Bland and Macintosh cases recently concluded, the petitioners for citizenship were excluded because they would not surrender it in principle.

In this case the Federal Government has officially declared that it has the power to decide when and in what circumstances it may, under the plea of necessity, override the conscience of the individual citizen. Carried into the realm of actual citizenship this would abolish the right of the individual to judge of the righteousness of the acts of the government he has helped to create and of his own active participation in them. It requires but logic and the ruthlessness born of excitement, to march from this premise straight to all the conclusions of the state sovereignty of Soviet Russia.

It is beside the mark to condemn the Supreme Court for this condition. Congress and the Department of Labor made these laws and regulations which have the effect of law. The Court simply gave them a strict construction. It evidently, however, lost sight of the principle involved in the Trinity Church case, which is that general language in a statute not intended to operate against religion cannot be implied to do so. But it is Congress that must furnish relief in the matter. It is the depth of ignorance and slavishness for the American people to allow this matter to rest where the Supreme Court has placed it.

Every worthwhile people will defend its frontiers, whether of land, institutions or political philosophy. The first encroachment upon the latter, however theoretic or academic the point may seem to the thoughtless, will be made the occasion of a decisive battle. No one intended this condition, it is simply one of the inadvertencies of a complicated government. "Ask and ye shall receive" is the rule that will effect the withdrawal of this threatened invasion of the sacred right of free conscience.

Let Us Have a Day for National Prayer and Fasting

WE are a religious people. However self-sufficient and careless we have been in times of national prosperity and security, in times of great adversity or danger we have always turned to God, in humble dependence, in confession of sin, imploring His forgiveness, seeking His guidance and help and promising reformation of life. And God has always heard our prayers and granted deliverance. In such times our Presidents, by proclamation, have set apart a day for prayer and fasting and have called upon all the people to make special supplication on that day in view of the calamity or danger through which the nation was passing.

In common with the rest of the world we are now in the midst of a financial depression which ranks with the few major calamities of our nation's history. Millions of our people are destitute and unable to obtain employment; many more are seeing the savings of a life time fast disappear, while practically all of our people have suffered heavy financial reverses. This is seriously effecting the life of our entire people even in ways other than material.

Coincident with this widely spread destitution and want there is an abundance — an over supply — of material goods. That something radical is wrong all recognize. But even the wisest of our political leaders and the brainiest of our business men who have built up our great industrial system, are unable to throw much light on the cause of our trouble, or lead us out of it.

Whatever its immediate causes may be its fundamental cause is our failure to take God into account, and our disregard of His laws of righteousness and brotherhood. We have sinned against Him and He is calling us to account for our sins. Turning to Him, in humble dependence and confession of sin, seeking divine wisdom to learn what is wrong and divine grace to turn from it and walk in the way of His commandments, is the one sure and speedy way out of this depression.

We believe a day for special prayer and humiliation should be appointed and that President Hoover, following the example of his illustrious predecessors in times of national calamity, should by proclamation designate and set apart such a day, calling upon all our people to observe it in special supplication to the end that this calamity may pass and that we may learn the lesson it is designed to teach. We cite three such presidential proclamations and give extracts therefrom which furnish precedents and suggestions for a like proclamation at this time.

President Wilson's Proclamation for a Day of Prayer during the World War, 1917

This proclamation was issued "in view of the entrance of our nation into the vast and awful war which now afflicts the greater part of the world."

In appointing October 28th "as a day of supplication and prayer for all the people of the nation, honestly exhorting all my countrymen to observe the appointed day, according to their several faiths, in solemn prayer." President Wilson said: "It behooves . . . a nation which has sought from the earliest days of its existence to be obedient to the divine teachings which have inspired it—to turn always to the Supreme Master and cast themselves in faith at His feet, praying for His aid and succor in every hour of trial."

President Lincoln's Proclamation for a Day for National Prayer and Humiliation, 1863

The United States Senate passed a resolution in which that body devoutly recognizing "the supreme authority and just government of Almighty God in all the affairs of men and of nations," expressing their sincere belief "that no people, however great in numbers and resources . . . . can prosper without His favor," and "deploring the national offenses which have provoked His righteous judgment, yet encouraged in this day of trouble by the assurances of His Word, to seek Him for succor according to His appointed way, through Jesus Christ," called upon the President to appoint a day for national prayer and humiliation. In response to this request President Lincoln issued a proclamation setting apart April 30th as "a day of national humiliation, fasting and prayer."

In this remarkable proclamation there was the recognition that the calamity through which the nation was then passing "may be but a punishment inflicted upon us for our presumptuous sins to the needful end of our national reformation as a whole people." Continuing, President Lincoln, using language that might well have been written with reference to our present situation, said:

"We have been the recipients of the choicest bounties of Heaven. We have grown in numbers, wealth and power as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace, and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us!

"It behooves us, then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness."

President Adam's Proclamation for a National Fast, 1799

Among the reasons given in the proclamation for calling this fast day are the following: "A deep sense and a due acknowledgment of the governing providence of a Supreme Being, and the accountableness of man to Him as the searcher of hearts and righteous distributor of rewards and punishments, are conducive equally to the happiness and rectitude of individuals and to the well-being of communities.

"It is a plain dictate of duty . . . . that in circumstances of great urgency and seasons of imminent danger, earnest and particular supplications should be made to Him who is able to defend or to destroy.

"The most precious interests of the people of the United States are in jeopardy . . . . by the dissemination among them of those principles that have produced incalcu-

(*Continued on page 4, col. 3*)

Manual On The Christian Sabbath

AS the most urgently needed and valuable contribution that can be made to the Sabbath cause at the present time, The National Reform Association is undertaking the preparation and publication of a "Manual on the Christian Sabbath."

The purpose in providing this Manual is two-fold:

A. To furnish those on whom we must rely to fight the battle for the Sabbath with up-to-date and reliable information on the Sabbath situation in America and with arguments to meet the attacks made upon the day by Sunday amusement and other like interests.

B. To provide, in suitable form, material for the study of this subject, particularly of the situation regarding the Lord's Day we are facing in America today and how to meet it, by religious groups such as Bible Classes and Young People's Societies.

The Manual will be brief and concise—of probably not more than 200 pages. The ground it will cover and its character are sufficiently indicated by the titles of the chapters, which follow:

I. The Sabbath as an Institution.
II. The Christian Sabbath in Our American Nation and Life.
III. Our Civil Sabbath Laws.
IV. The Basis of our Civil Sabbath Laws.
V. Our Courts and Our Sabbath Laws.
VI. Commercialized Amusements and Sport Interests and the Sabbath.
VII. Seventh Day Adventist Opposition to the Christian Sabbath and Civil Sabbath Laws.
VIII. Defending Our Sabbath Laws Against Enemy Attack.
IX. The Enforcement of These Laws.
X. Shall the Sabbath Be a Holy Day or a Holiday in America?
XI. The Sabbath Our 20th Century Life Needs.
XII. The Sabbath and Democracy.
XIII. What the Church Has at Stake in Maintaining the Sabbath.
XIV. What the Church Must Do To Maintain the Sabbath.
XV. Jesus and the Sabbath.
XVI. Testimonies Regarding the Sabbath.

Dr. R. H. Martin, President of The National Reform Association, a life-long student and recognized authority on this subject, is preparing the Manual. For four years he was in charge of the Department of Sabbath Observance of the Presbyterian Church, U. S. A., under its Board of Christian Education. During this period he gave his entire time to investigating, writing and speaking on this subject and to work in connection with the enactment and defense of our Sabbath laws before Legislatures and Congress.

There is a great dearth of information, in available form, in the field covered by this Manual by reason of which the friends of the Sabbath are greatly handicapped in fighting the battles in its defense. No book of such character has been published in the last twenty-five years. It will also meet a wide need in the education of Christian people who must be intelligent on this subject if the Lord's Day is to be maintained in our country.

We are facing a crisis on the Sabbath in America. Its enemies are making deep inroads on the day, particularly the commercialized amusement interests. Since the first of this year eight states have enacted laws legalizing Sunday movies. In Pennsylvania, the Keystone State of the Union on the Sabbath, a bill to legalize Sunday baseball passed one branch of the Legislature and it is conceded that two, or at most four years hence, this rock ribbed state will legalize Sunday amusements unless a tremendous effort is made by the friends of the Sabbath to prevent it.

To meet these enemy attacks, to enlighten and quicken the conscience of Christian people concerning this institution, the friends of the Sabbath must be aroused and educated on this subject and led to united and aggressive efforts for the maintenance and proper observance of the Lord's Day.

Providing this Manual, we believe, will be the most important contribution that can be made to this end.

We need your help and prayers to enable us to make this contribution and to make it at once. It is estimated that the entire cost of the preparation and publication of the Manual and of getting it before the people, will be $5,000.00. We do not have the funds but we believe there are earnest and devoted friends of the Sabbath who will provide them.

So we are already at work on the Manual, trusting them to provide the means. We, therefore, appeal through the columns of The Christian Statesman to the friends of the Sabbath to send us a contribution for this undertaking that will express in some measure their love and devotion to the Lord's Day. Send your check at once, if possible. If you can not do this, write us letting us know you will help us later and to what extent. Make your check payable to The National Reform Association.

Dangerous Egoism

When a man's mind gets on his stomach he is a sure case for the doctor. Jerome K. Jerome tells us in his humerous way of buying a doctor book which described 340 different diseases and after reading it he was shocked by discovering that he had 339 of them. The only one that he had escaped was "house maids knee."

Class consciousness is as sure to lead to class war, with all its dangers to civilization as morbid introspection is to lead to physical disorders. "Nations like men," says the South African Outlook, "are never safe when their chief thought is for their own safety."

As this is being written the hectic reports of the air manouvers over New York City are coming in over the radio. They make the impression that the chief end of this show is to create the impression upon the American people that their only safety is in an immense air force. They constantly repeat the expression "air mindedness." Which as it is used is dependence upon air military force for safety. The danger in all this is national egoism.

What we need to think of today is how we can cooperate with all of the other nations of the world in promoting peace by creating the machinery of international justice by peace methods.

THE CHRISTIAN STATESMAN

Founded in 1867

Devoted to Christian Political and Social Science

Official Organ of

THE NATIONAL REFORM ASS'N

An organization of Christian citizens founded in 1863

Published Monthly at the Association's Headquarters, 209 Ninth St., Pittsburgh, Pa.

R. H. MARTIN, Editor-in-Chief

WM. PARSONS, Associate Editor

Rates, $1.00 the year, payable in advance, Entered as Second Class Matter, July 30, 1906 at Pittsburgh, Pa., under Act of Congress of March 3, 1879.

A New National Daily

Good news for those who believe in prohibition and public righteousness! A new national daily newspaper will soon be published which, in addition to being a great newspaper, will seek to give editorial voice to the convictions and ideals of the Christian people of America on moral, social, political and economic problems, such as prohibition, crime, corruption, social and economic justice and world peace.

It will be a morning, six-day-a-week paper published in New York city. Airplane service used to facilitate distribution. Back of it are some of the nation's most successful publishers, progressive editors, and nationally prominent business and professional men.

Divorce Increase

Divorces have increased six per cent in five years. In 1925 there were 15 divorces per 100 marriages. In 1930 there were 16 per 100 marriages. Stating this in another way, in 1925 there were approximately one in six marriages disrupted. In 1930 there were one in five.

Whatever explanation may be made or whatever palliation may be advanced to hide the ugly fact, this is not a symptom of social health but of social disease. Just as the entrance of Arkansas and Idaho into the shameful competition for the divorce business of the nation was not a symptom of moral vigor but of sickly morality.

All of this calls for a statement by all the churches reasserting the divine law of marriage, the Biblical foundations of it and the enternal principles which should govern it. Not only should such teaching issue but it should be followed by wholesome discipline of all offenders, rich or poor, great or small.

LET US HAVE A DAY FOR NATIONAL PRAYER AND FASTING

(*Continued from page 2*)

lable mischief and misery in other countries.

"The observance of special seasons for public religious solemnities is happily calculated to avert the evils which we ought to deprecate, and to excite to the performance of the duties which we ought to discharge, by calling and fixing the attention of the people at large to the momentous truths already recited, by affording opportunity to teach and inculcate them, by animating devotion and giving to it the character of a national act."

For these reasons President Adams recommended the observance throughout the United States of April 25th, "as a day of solemn humiliation, fasting and prayer." He requested the citizens on that day to "call to mind our numerous offences against the Most High God, confess them before Him with the sincerest penitence, implore His pardoning mercy, through the Great Mediator and Redeemer, for our past transgressions, and that, through the grace of His Holy Spirit, we may be disposed and enabled to yield a more suitable obedience to His righteous requisitions in time to come . . . that He would turn us from our transgressions and turn His displeasure from us . . . . "

Request President Hoover to Proclaim Day of Prayer

We believe the public mind is now in such mood that a proclamation by President Hoover calling for the observance of a day for national prayer and humiliation on account of the long continued and world-wide depression, would be well received and favorably responded to, and that great and beneficial results would follow its observance.

Nothing will so assure him of this fact and influence him to issue the proclamation as requests to do so from bodies of citizens all over the country. Already the highest courts of a number of churches have done so, among them the General Assemblies of the Presbyterian Church, U. S. A., and the United Presbyterian Church, and the Synod of the Reformed Presbyterian Church. Let other church bodies—large and small—even congregations—do the same. Let other organizations of whatsoever character and particularly business organizations do likewise.

Doubtless special weight will be given to requests from business organizations and leaders. In fact it was a group of business men from Lethbridge, Alberta, Canada, which started the movement to have the government of Canada and United States appoint such a Day in a "Declaration" embodying, in substance, such things as follow:

Business Men's Declaration

"That with the civilized nations having at their disposal everything needed to produce the highest degree of prosperity ever conceived by the mind of man, there now exists a world-wide and prolonged business depression, accompanied by an overproduction of the world's stable products and by unemployment and want seriously effecting many millions of families.

"That this astounding phenomenon can be explained only on the basis that it is for our sins against the Almighty that this depression is upon us, and that we shall not find relief until we confess our sins to each other and humble ourselves before Him and ask for His forgiveness and wisdom.

"That business and professional men are responsible for this distress and punishment; that they have not loved their neighbors as themselves but have conducted their business as though profits were their only objective and human needs only the means thereto.

"That they have been discussing their problems without so much as recognizing the existence of their Maker, much less acknowledging His power to help them.

"That it is their desire to have their respective governments appoint a day of prayer and fasting; to have their respective national leaders lead us in humiliation and prayer for grace and wisdom to the end that we may find the Divine solution of our problems and relieve distress the world over.

"That we promise to do our part heartily as unto the Lord as our respective national leaders may appoint to us to do to accomplish the purposes for which this Declaration has been made."

We respectfully commend this Declaration to business leaders and groups throughout our country and urge its use in drawing up a Declaration to be signed by business leaders and organizations and sent to President Hoover.

The Macintosh Case

THE decision of the United States Supreme Court, by a five to four vote, denying citizenship to Professor Macintosh because he would not take an oath to take up arms for the United States in a war which he believed to be contrary to the will of God, is far-reaching in its effects. In the light of the principle enunciated in the majority opinion of the court the decision affects not only the requirement for naturalization but for citizenship as well, and this in matters pertaining not only to war but also to peace.

The vital principle at issue was whether a believer in God in becoming a citizen of this country has to renounce his supreme allegiance to God as a citizen and give that allegiance to the Constitution and laws of the United States. The majority of the members of the Supreme Court says he does. That this was the issue involved becomes clearer the more the case is studied. Professor Macintosh was willing to take the oath to support the Constitution and laws of the land. He did not refuse to take an oath that he would take up arms in the service of the United States; he declined to do this only in case of a war that he believed to be contrary to the will of God. He declared his "first allegiance was to the will of God;" that he was willing to give the United States "all the allegiance he had given or could give to any country but that he could not put allegiance to the government of any country above allegiance to the will of God."

Judge Burrows of the Federal District Court in denying Professor Macintosh his application for citizenship stated that because he considers "his allegiance to be first to the will of God . . . it is decided that the petitioner is not attached to the principles of the Constitution of the United States."

In reversing the decision of this lower court, Judge Manton of the higher Federal Court, speaking of the inalienable rights of conscience, said: "They are given of God and cannot be encroached upon by human authorities without criminal disobedience to the principles of natural as well as revealed religion."

The majority opinion of the Supreme Court of the United States in denying Professor Macintosh citizenship, makes it very clear that the rights of individual conscience, or the supremacy of the citizen's allegiance to God, was the issue involved. The majority opinion of the court rests its decision upon this major premise:

"We are a nation . . . whose government must go forward . . . upon the assumption . . . that unqualified allegiance to the nation and submission and obedience to the laws of the land, as well those made for war as those made for peace, are not inconsistent with the will of God."

Clearly, according to this declaration of the Supreme Court, no one can be a citizen of this nation who does not give his "unqualified allegiance" to the Constitution and laws of this country. Specfically he must not reserve his supreme allegiance to God, for this was the question at issue. He must accept and obey the Constitution and laws of the country even though he is profoundly convinced that in respect to some particular things this will require him to do that which is contrary to the will of God. These he must take to be the will of God for him as a citizen. As a citizen, the Constitution and laws of the United States become his God.

The principle enunciated in this declaration is all embracing. It applies in war and also in peace—both to those knocking at the gate seeking

The Sabbath Law

Will men defy Almighty God,
  And count His sacred laws for naught?
Will others not expose such fraud,
  That flagrant wrong may not be wrought?
We need His STANDARD for our state,
God's Sabbath Law—THE STANDARD GREAT.

The "laws of God" are man's best friend:
  To guide, to help, to shield, to guard.
Arise, true men, and truth defend!
  Will you be still when law is marred?
We need His STANDARD for our state,
God's Sabbath Law—THE STANDARD GREAT.

The Sabbath Law is truly God's
  The nations, past, have oft forgot!
But plagues and drought are chastening-rods,
  Which fall on those who keep it not.
We need His STANDARD for our state,
God's Sabbath Law—THE STANDARD GREAT.

America is not immune.
  All lawless nations have gone down
To shameful graves; and all too soon
  Have nations great, lost their renown.
We need His STANDARD for our state,
God's Sabbath Law—THE STANDARD GREAT.

Look now and see America,
  With disregard for Sabbath Laws.
With unemployment everywhere,
  And flood and drought, and what's the cause?
We need His STANDARD for our state,
God's Sabbath Law—THE STANDARD GREAT.

He who neglects God and His Day
  With deep regrets may live to see
That justice can't be laughed away
  Nor changed by what mere men decree.
We need His STANDARD for our state,
God's Sabbath Law—THE STANDARD GREAT.

How vain for man to put God's laws
  Before school boys to stand the test,
To see, by vote, if there are flaws!
  No law? No ground on which to rest!
We need His STANDARD for our state,
God's Sabbath Law—THE STANDARD GREAT.

Will high officials office hold,
  And teach their people lawlessness?
With men of "lower rank" they're bold
  To judge and mark their wickedness.
We need His STANDARD for our state,
God's Sabbath Law—THE STANDARD GREAT.

The Law is for the rich and poor,
  The high and low the law must heed.
Its honor makes our strength secure.
  This is our nation's obvious need.
We need His STANDARD for our state,
God's Sabbath Law—THE STANDARD GREAT.

—By Frank L. Stewart.

citizenship and to all who are citizens. In view of the language used, this is the inescapable effect of the Court's decision.

That this was the principle at issue is made still clearer by the dissenting opinion of Chief Justice Hughes in which three other judges concurred. This was the exact point of difference between the majority and minority opinion of the court. Justice Hughes said that the renunciation of one's supreme allegiance to God when he becomes a citizen is not a principle that inheres in the Constitution; that throughout our history the government has recognized the rights of the individual conscience; and that the principle of religious liberty, in which we as a people glory, is based upon the supremacy of the individual's allegiance to God.

Justice Hughes also makes it plain that the majority opinion of the Court affects those who are citizens as well as those seeking naturalization. He calls attention to the fact that the oath required for naturalization and the oath required of all public officials are substantially the same and that there is no basis for interpreting the one, in respect to this matter of supreme allegiance to God, differently in the one case than in the other. In other words, if the oath of naturalization requires renunciation of supreme allegiance to the will of God, so does the oath administered to public officials.

This then is the situation. The majority opinion of the Court stands. It is the supreme law binding on all—a part of the Constitution—and will remain so until it is changed.

In this Christian country, it is a condition of citizenship that one's supreme allegiance to God must be surrendered in matters of citizenship and given to the Constitution and laws of the land. This situation is intolerable. Will it be allowed to continue? Not long, we believe, if the Christian and religious citizens of the country are made to understand and appreciate it. Certainly they should be. Nation-wide agitation to inform them of the situation and to demand that whatever changes are necessary to remedy it be made, is of first importance. We suggest the following:

1. Let the inconsistency of the government in this matter be shown.

The government is constantly resorting to the use of the oath. It requires an oath of aliens in becoming citizens, of public officials on assuming the duties of their office, in fact practically every citizen, as a witness in court or otherwise, the government asks to take an oath.

What is an oath? It is a solemn appeal to God, that the thing promised will be performed, as the one taking it shall answer to God in the last great day.

Why does the state resort to its use? Because it wants to secure from its citizens the highest possible guarantee of faithfulness and loyalty. It finds this in having them make this solemn appeal to God. An oath is based upon the supremacy of the person's obligation and allegiance to God.

Now comes the government to those who are seeking citizenship and to those who are citizens, and according to this Supreme Court decision, demands of them that they surrender their supreme allegiance to God and give it to the Constitution and laws of the United States and then swears them by Almighty God to do this thing. This involves a contradiction. It is ridiculous not to say sacrilegious. To be consistent, the government ought to leave God out of the transaction altogether and substitute the state for Him. Doubtless the government would never think of doing this. Let it be consistent then and so modify the requirements of citizenship as to bring them into harmony with its use of the oath.

2. What of the Constitution in respect to the place it gives to the will of God in the government of the nation?—the Constitution to which and the laws of the land, according to this decision, citizens must give their "unqualified allegiance," not excepting their supreme allegiance to the will of God.

When the government requires its citizens to accept the Constitution and laws of the land as being "not inconsistent with the will of God" (positively stated as being the will of God) we would expect to find in the Constitution a recognition of the nation's relation to God, a declaration that the will of God is the supreme guiding and directing principle of the nation's life.

Seach the Constitution for this. You will not find it. It is not there. So far, from giving God's will the place of supremacy in the nation's life, the Constitution does not even recognize that the nation has any relation to God. It declares that we, the people, ordain and establish it, and that this Constitution and the laws formed under it are the supreme law of the land. Then the government asks citizens who believe in God to take all this as being "not inconsistent with the will of God."

This is the Constitution's great omission—its fundamental defect. It ought to be remedied. If this decision serves the purpose of calling the attention of the people to this defect and enlisting them in a movement to remedy it, it will have accomplished a worth-while purpose.

Such an amendment would be a great advance in the way out of the present situation. For certainly there would be far less likelihood of conflict between the conscience of the individual citizen who believes in God and the government when it asks the citizen to accept its constitution and laws as being the will of God, if the government honestly and sincerely gave God the supreme place in its life than when it leaves God out of account. Let us press for a Christian Amendment as an aid to getting out of this intolerable situation. But even this would not remove the difficulty arising from differences in the interpretation of God's will as between the individual citizen and the government.

3. Let the government grant its citizens in matters involving religious convictions the largest possible measure of liberty consistent with its own necessities.

It can well afford to do this because those who take their religious obligations seriously are as a class high grade citizens, who give the state least trouble and its strongest support. There are dangers connected with this for there will be those who will use religious liberty as a cloak to secure release from obligations they owe the state. There are limitations beyond which the state may not go. It must maintain its moral standards, good order and respect for its laws and authority.

Nevertheless the state should extend as far as possible the sphere within which conscience is supreme. It has already granted exemption in the sphere of religious worship. It can well afford to go beyond this sphere and grant exemption in such vital moral matters as that of engaging in war.

4. Let there be a clear recognition in some way—by amendment to the Constitution if need be—that the oath of allegiance to our Constitution and laws does not involve renunciation of supreme allegiance to the will of God.

On this point Chief Justice Hughes in giving the minority opinion of the Court said: "There is abundant room for enforcing the requisite authority of law as it is enacted and requires obedience and for maintaining the conception of the supremacy of law as essential to orderly government, without demanding that either citizens or applicants for citizenship shall assume by oath an obligation to regard allegiance to God as subordinate to allegiance to civil power."

It is significant that four of the nine judges of the Supreme Court were of the opinion that as things now stand the oath of allegiance does not involve this.

National Reform Program, Winona Lake, Indiana

WE invite all our Christian Statesman friends to spend their vacation this summer at Winona Lake, Indiana. We do not know a place where Christian people who want to spend a vacation in beautiful and healthful surroundings where they will have the finest of Christian fellowship, the opportunity for high class entertainment and for information and inspiration along moral and spiritual lines can go that equals Winona Lake Assembly. Besides, the management is Christian and needs and should have the support of Christian people throughout the country. Come to Winona this summer. Enjoy its beautiful surroundings, take advantage of its varied program, of entertainments and lectures and especially of the high class addresses which will be given there under the auspices of The National Reform Association, July 14 to August 6 inclusive.

Winona opens formally on June 28. The management has inaugurated a policy of free admission to the people which last summer brought the greatest crowd in Winona's history. A charge is made only for admission to entertainments.

Attractive Winona Features

Dr. G. Campbell Morgan, former famous British divine, will deliver sermons on the opening Sunday and is scheduled to give lectures during the first week. The Winona Bible Conference opens August 14 and continues for ten days.

The Winona Band and Orchestra School, which operated here successfully last year, will open its second year's session on June 22 and will continue until August 6. An orchestra provided by this school, composed of outstanding young players, will furnish programs throughout the summer under the direction of Coloston R. Tuttle, leader of the championship Marion, Indiana, high school band.

Foundation Day will be observed on August 9 and the Rev. "Billy" Sunday, whose home is at Winona Lake, will speak in the forenoon and again in the afternoon in the great "Billy Sunday" Tabernacle, which seats 8000 persons.

THE NATIONAL REFORM ASSOCIATION PROGRAM

Auditorium, 10 A. M., Daily

Patriotism—Yesterday and Today

Rev. E. A. Crooks, D.D.

Tuesday, July 14—
The Patriotism That Made Hellas Great.

Wednesday, July 15—
The Patriotism That Ruled the World from the Seven Hills.

Thursday, July 16—
The Patriotism of Abraham's Sons.

Friday, July 17—
Stout Teutonic Patriotism.

Saturday, July 18—
Patriotism, a New Growth on Virgin Soil.

Monday, July 20—
Patriotism Today.

What the National Reform Association Is Working for Today

Rev. William Parsons, D.D.

Tuesday, July 21—
Revitalizing the Biblical Theory of Civil Government.

Wednesday, July 22—
Giving the Bible Its Normal Place in Education.

Thursday, July 23—
Establishment of Christian Marriage and Divorce Laws.

Friday, July 24—
Defense and Perfection of Sunday Rest Laws.

Saturday, July 25—
Sound Censorship Laws.

Monday, July 27—
Perfecting Constitutional Foundations for Christian-Moral Legislation.

Present Day Topics

Rev. R. H. Martin, D.D.

Tuesday, July 28—
War and the Financial Depression.

Wednesday, July 29—
The World Disarmament Conference.

Thursday, July 30—
What the Prohibition Fight Is All About.

Friday, July 31—
Late Developments in the Prohibition Fight.

Saturday, August 1—
The Crux of the Sabbath Situation in America.

Christian Citizenship Conference

August 3 to 6 inclusive

Monday, August 3, 10 A. M.—
The Present Crisis in Our Social and Economic Life.—Rev. Frank J. Niles, D.D.

Monday, August 3, 11 A. M.—
Bible in Schools Case before United States Supreme Court. (This case goes up from the Washington State Supreme Court and involves the whole question of the constitutionality of Bible reading and Bible teaching in the public schools.)
—Rev. W. S. Fleming, D.D.

Tuesday, August 4, 10 A. M.—
America's Hour of Peril and the Remedy.
—Rev. Frank J. Niles, D.D.

Tuesday, August 4, 11 A. M.—
Is God or the Constitution Supreme? (The Macintosh Case.)—Rev. R. H. Martin, D. D.

Wednesday, August 5, 10 A. M.—
The Moral Reform Basic to All Moral Reforms.
—Rev. W. S. Fleming, D.D.

Wednesday, August 5, 11 A. M.—
World Organization or World Disorder.
—Thomas Que Harrison.

Thursday, August 6, 10 A. M.—
Our Loyalty—To Christ or Caesar?
—Thomas Que Harrison.

Thursday, August 6, 11 A. M.—
Shall We Have a Day for National Prayer and Humiliation?—Rev. R. H. Martin, D.D.

Mormonism Commercial

By Rev. J. S. Martin, D.D.

(This is the third in a series of articles on The Mormon Problem)

HOW much money, think you, does the Mormon prophet possess? We say the Mormon prophet because, as we shall see later, he holds title to the Mormon church property. More than $500,000,000. How, you ask, did he come into possession of such a vast sum? The answer is easy.

When, in the early history of our country, the Mormons treked across the Desert they settled in the Great Salt Lake Valley. There they took possession of everything they touched—lands, mines, forests, waterways, etc. They had to in order to subsist.

As early as 1862 the government began to realize that it was dangerous to allow any church, so-called, to claim and control such a large section of the country. Hence Abraham Lincoln procured from his War Congress a statute escheating all, save $50,000 of Mormon church business property, to a fund designed ultimately for the public school treasury—a statute designed, as he himself declared, to destroy the twin-relic of barbarism, Mormonism of course, slavery being the other. But it was in war times. Abraham Lincoln died. The reconstruction period followed. For twenty-five long years the statute was not enforced. And during this period the Mormon church went on accumulating and appropriating property and conducting business until it became immensely wealthy. Then it was that the Edmunds bill and, five years later, the Edmund's Tucker bill were passed, rigorously enforcing the statute of 1862 and actually escheating the property.

At the surrender, however, of the Mormon hierarchs in 1890 to 1896, as already stated, this property was all restored **in trust** to the Mormon prophet to be used for the benefit of his own people—not a dollar of which has been thus used. On the contrary, it has ben invested and reinvested in the great combines of the country—some lawful but more unlawful—until with its accretions it amounts, as we have said, to more than half a billion dollars of mobile or **quick** capital, in addition to the vast holdings of fixed and realty property.

And all this vast sum is at the absolute disposal of the Mormon prophet as "Trustee-in-trust for the Almighty," an agency to which he was appointed, as one has aptly remarked, "in a **Business** revelation, couched in such terms as to indicate that the Mormon god in the heavens has a very canny idea of commercial values on earth." As such "Trustee of God" he holds title to millions of stocks and bonds, lands, mines, flocks, herds, merchandise, etc. He is president of, or director in, more than a score of great corporations—railway, banking, insurance, mercantile, sugar, salt, etc. And as "Trustee for God" he claims authority over all the industrial and financial activities not only of his own people but of all people. Once his claim of divine authority is admitted, the rest is easy. It is this authority which gives to him his numerous and varied positions of material emolument and which enables him to shield himself and his partners from the vengeance of the law.

He collects from all the faithful adherents of his church 10 per cent of their annual income which amounts to millions of dollars each year, and he exacts other millions of tribute from those of us outside this polygamous, traitorous church in the price charged for the commodities of life which he controls, such as sugar and salt. More than any other man in the United States he determines the price of sugar. Every time it goes up a cent a pound, he rakes in $2,000,000 unjust profits from the American people. And as for salt, the man does not live who without his authority can put out a single grain of it from the Great Salt Lake, with its 14,000,000 tons. Mormons have been actually excommunicated from the church and Gentiles literally crushed for daring to lift their hands against the "Lord's anointed" in attempting so to do.

Practically all the **big** business interests of the country, as well as all the great financiers of the land, know full well the financial strength and influence of the Mormon system because of their business dealings with it, buying and selling and getting gain there from. And all the politicians of the land—we do not say the statesman—not only know this Mormon system has money, but are with open hands and gaping mouths grasping and gasping for it.

Money, as you full well know, is **power.** And money in the hands of unscrupulous men, such as the Mormon prophet and his associates in office, is **tyrannical** power. And this is the sort of power that is today being wielded by these greedy tyrants, in the name of the head of their system who has despoiled the public school funds of millions; who asserts a divine right to plunder the people of the United States by his monopolies; who levies tribute upon even unbelievers to maintain the polygamous grandeur of the Mormon hierarchs; and who appoints to the Senate of the United States and keeps there a Mormon apostle to guard the interests of the government trust so criminally used.

And here is the most startling fact in our current history. For twenty-five years and more that trust fund restored by the government has never been accounted for. And what is more, an accounting has never by the government been asked for. I'll tell you why. No accounting has ever been made of it because ten thousand felonious acts have been committed in the use of it. And the government has never been permitted to ask for an accounting of the fund because vast sums of Mormon money are constantly flowing into the pockets of politicians. That's why.

And there is no partizanship in that statement either. The Mormon church gives to one party as a favor and to the other to keep it quiet. And certainly there can be no partizanship in saying that both parties get help out of the same financial bag.

The National Reform Association has just published a four page folder entitled "Shall the Book that made America be restored to the schools that make Americans?"

Mrs. Shepard closed her speaking engagements, until after the summer, on May 31st. On June 12th she sailed from Seattle, Washington, for Alaska where she expects to spend a month traveling and investigating Mormonism.